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RELIGIOUS INTELLIGENCE.

FOR FEBRUARY 1803.

A PLAIN AND SERIOUS ADDRESS,

TO THE MASTER OF A FAMILY,

ON THE

IMPORTANT SUBJECT OF FAMILY-RELIGION.

BY PHILIP DODDRIDGE, D. D.

[Continued from page 23, and concluded.]

BUT perhaps there may arise in your mind some objections, which may in some degree break the force of this conviction, and which in that view it may be expedient for me to discuss a little, before I dismiss the subject and close my address to you. You may perhaps be ready to object,

1. "That *family-prayer is not* in so many Words *commanded in scripture;* and therefore however expedient in some "cases, it cannot be so universal and so important a duty, as "we represent it."

I answer plainly, that it is strongly recommended in scripture, and consequently commanded; as there are precepts, which plainly include, though they do not particularly express it. And I appeal to yourself in this matter. When God is

represented as giving this reason to his angels for a particular favor to be bestowed on *Abraham* because *he knew, that he would command his children and household to keep the way of the Lord, that he might obtain the blessing promised;* did he not intend to declare his approbation of the care he took to support religion in his family? And can it be supported in a total neglect of prayer? Again, do you not in your conscience think, that the spirit of God meant, that we should take *Joshua* for an example, when he tells us, that he resolved and publicly declared the resolution, *that he and his house would serve the* Lord; which must express a religious care of his family too? Do you not believe, that this blessed spirit meant it as a commendation of *Job*, that he *offered sacrifices for all his children*, sacrifices, undoubtedly attended with prayers; when he feared lest the gaiety of their hearts in their successive feasting might have betrayed them into some moral evil? And was it not to do an honor to *David*, that the scripture informs us, that he *went home to bless his household;* that is, to perform some solemn act of domestic worship, when he had been spending the whole day in public devotions? What think you of the example of *Daniel*, who *prayed in his house, with his windows open towards Jerusalem*, and would rather run the risque of being cast into the den of lions, and being torn in pieces by those cruel beasts, than he would either omit or conceal it? And do you think, that when our *blessed Lord*, whose whole life was employed in religious services, so frequently *took his disciples apart to pray with them*, that he did not intend this as an example to us, of praying with those under our special care, or in other words, with the members of our own family, who are most immediately so?—Or can you by any imaginable artifice delude yourself so far as to think that when we are solemnly charged and commanded to pray *with all prayer and supplication*, this kind of prayer is not included in that apostolical injunction.

On the whole, the question lies in a very little room. Have I proved by what I have said before, that *family-prayer* is a reasonable thing? That it has a tendency to promote the honor of God, and the interest of religion, and your own salvation, with that of those who are committed to your care? If you are really convinced of this, then all the general precepts which require the love of God and your neighbor, all that recommend a regard to the interest of Christ, and a con-

cern for our own everlasting happiness, bind it in this connection as certainly upon us, as if it had been commanded in words as express as those, in which we are required *to enter into our closets, and there to pray to our father which is in secret.*

And I will further add, that if the care of *family-religion* be, (as I suppose every man's conscience will secretly testify that it is) a proper part of *religious education*, then all those many passages of scripture which recommend this, must in all reason be understood as including that. But perhaps you may be ready to plead,

2. "That it is *generally neglected.*"

Yet scarce can you have made or thought of this objection, but you will see at the first glance, that this must turn upon yourself, rather than on the whole appear favorable to your cause. It is the reproach of our age, if it be indeed *generally neglected.* And if it be generally excluded from the families of the rich and the great, (who too frequently set the fashion, where they are most apt to set it wrong) let it rather awaken a generous indignation in our breast, to think that it is so excluded. At least, let it awaken a holy zeal to exert ourselves so much the more, as it is certain that no association in vice can secure those that join in it; For it is expressly said, *though hand join in hand, the wicked shall not be unpunished.* So will your obedience be the more acceptable, in proportion to the degree in which it is singular. Were there not one praying family in the whole nation, in the whole world, methinks it should instigate you to the practice, rather than tempt you to the neglect, and you should press on as ambitious of the glory of *leading the way*: For what could be a nobler object of ambition, than to be pointed out by the blessed God himself, as *Job* was; of whom he said, with a kind of triumph, *hast thou considered my servant* Job, *that there is none like him in the land*, or even *on the earth?* But blessed be God, this supposed *universal neglect* is far from being the case. Let it however rejoice us, if God may say, "There are such and such families, distinguishable from "those in the neighborhood on this account; as prevalent "as the neglect of *family-prayer* is, they have the resolution "to practise it, and, like my servant *Daniel* fear not the re"proach and contempt which profane and ungodly men may "cast upon them, if they may but honor me and engage my

" favor, *I know them; I hearken and hear, and a book of re-*
" *membrance is written before me for them that fear me, and*
" *think on my name.*" Nor should you urge,

3. " That you have *so much business of another kind* as " not to be able to attend to this." I might cut the objection short at once, by applying to your conscience, whether you have not time for many other things, which you know to be of much less importance. How many hours in a week do you find for amusement, while you have none for devotion in your family? And do you indeed hold the blessing of God so very cheap, and think it a matter of so little importance, that you conclude your business must succeed the worse, if a few minutes were daily taken solemnly to seek it together? Let me rather admonish you, that the greater your business is, the more need you have to pray earnestly, that your hearts may not be engrossed by it. And I would beg leave further to remind you, that if your hurry of business were indeed so great as the objection supposed, (which I believe is seldom the case) prudence alone might suggest, that you should endeavor to contract it. For there are certain boundaries, beyond which a wise and faithful care cannot extend; and as an atttempt to go beyond these boundaries has generally its foundation in avarice, it often has its end in poverty and ruin. But if you were ever so secure of succeeding for this world, how dear might you and your children pay for that success, if all the blessed consequences of *family-religion*, for time and for eternity, were to be given up as the price of that very small part of your gains, which is owing to the minutes you take from these exercises, that you may give them to the world? For you plainly perceive the question is only about *them*, and by no means about a strenuous application to the proper duties of your secular calling through the day. And if you *will be rich* upon such *profane terms* as are here supposed, (for truly I can call them no better than *profane*) you will probably *plunge yourself into* final *perdition*, and may in the mean time *pierce yourself through with many sorrows;* while religious families learn by blessed experience, that *the blessing of the* Lord, which they are so often imploring together *maketh rich. and addeth no sorrow with it;* or that *a little with the fear of the* Lord *is better than great treasure, with* that intermingled *trouble*, which in the neglect of God must necessarily be expected; but I conclude that yet more will be objecting,

4. " That they *want ability* for a work of this kind." To this I must in the first place reply, that where the heart is rightly disposed, it does not require any uncommon abilities to discharge *family-worship* in a decent and edifying manner. *The heart of a wise* and good *man* in this respect, *teacheth his mouth, and addeth knowledge to his lips;* and *out of the fullness of it*, when it is indeed full of pious affections, *the mouth will* naturally *speak*. And if it speak naturally, and in the main properly, it is enough. There is no need at all of speaking elegantly. The plainest and simplest language, in addresses to the Majesty of Heaven, appears to me far preferable to labored, pompous, and artificial expressions. Plain short sentences uttered, just as they rise in the mind, will be best understood by them that join with you. And it should on such occasions be our endeavor, *to let ourselves down*, as much as possible, to the understanding of the least and meanest of them. And this will in itself be more pleasing to God, than any thing which should proceed from ostentation and parade.

I must also desire you to consider, how many *helps* you may easily procure. The scripture is a large and noble magazine of the most proper sentiments, and most expressive language; which, if you will attend to with a becoming regard, will soon *furnish you for every good word and work*, and most apparently for this. And besides this, we have in our language a great variety of excellent forms of prayer, for families as well as private persons; which you may use, at least at first, with great profit. And if it be too laborious to you to learn them by heart, or if having learnt them you dare not trust your memory, what should forbid your reading them reverently and devoutly? I hope I shall give no offence to any good christian by saying, but on this occasion I should offend my conscience by not saying, that I have long thought an irreconcilable aversion to forms of prayer, even of human composition, as vain a superstition, as a passionate attachment to them. And if any had rather, that a family should be prayerless, than that a well chosen form should be gravely and solemnly read in it, I think he judges as absurdly, as if he would rather see them starving to death, than fed out of a dish whose materials or shape are disagreeable to him. The main thing is, that God be reverently and sincerely adored, that suitable blessings, temporal and

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spiritual, be sought from him for ourselves and others, and cordial thanksgivings returned to him for the various gifts of his continual bounty: And if this be done, the circumstances of doing it, though I cannot think them quite indifferent, are comparatively of small importance. I know by sure experience in a great variety of instances, that it is very possible for christians of no extraordinary genius, and with a very low education, to acquit themselves honorably in prayer without the assistance of forms: And they who at first need them may, and probably, if they seriously set about it, would soon outgrow that need. But if they did not, God might be glorified, and families edified by the continued use of such helps. And on the whole, if it be indeed come to this, that you would rather sacrifice all the benefits of family-prayer, than submit to the trouble of reading, or appointing another to read, a well composed address, which perhaps, with a small portion of scripture before it, might not take up one quarter of an hour's time, indeed, indeed, you must be condemned by God, and your own conscience. In such a view both must testify, that it is neither want of leisure, nor want of ability, that prevents your discharging your duty, but a stupid indifference about it, or rather a wretched aversion to it; the natural consequence of which might, if a little reflected upon, be sufficient to throw the most careless and arrogant sinner into an awful alarm, if not a trembling consternation.

I apprehend, that the most plausible objections have now been canvassed; for I suppose, few will be so weak and cowardly as to plead,

5. "That their domestics *will not submit* to the introduc-"tion of such orders as these." But as this may be secretly thought of, where it would not be pleaded, especially where these duties have unhappily been omitted when families were first formed, and in their most flexible and pliant state, I will bestow a few words on this head.

And here I must desire, that you would not rashly conclude this to be the case, with respect to your own. Do not think so unkindly of your domestics, if they be not extremely wicked, as to imagine they would be secretly discontented with spending a little time daily in hearing the word of God, and being present at your domestic devotion; much less should you allow yourself to think, till it appears in fact,

that they will have the arrogance openly to dispute so reasonable a determination as this. Perhaps on the contrary, they are even now secretly wishing, that God would put it into your heart to make the attempt; and thinking with a kind of tender regret, "why are we denied such a blessing, when "the members of this and that family in the neighborhood "are favored with it?"

But if it be indeed as you suppose, that they would think of it with a secret aversion, and come into it with apparent reluctance, if they can be induced to come into it at all; you would do well to reflect, whether this profaneness and perverseness may not, in a great measure at least, be owing to that very neglect which I am now pressing you to reform? Which if it be, it ought certainly to convince you in the most powerful and effectual manner, of the necessity of endeavoring to repair as soon as possible the mischief already done. And if there be really an *opposition*, you ought to let any in whom you discover it know, that your measures are fixed, and that you *cannot* and *will not* resign that just authority, which the laws of God and man give you in your own house, to the petulancy of their humor, or the impiety of their unhappy temper. Make the trial whether they will dare to break with you, rather than submit to so easy a condition, as that of being present at your hours of family-worship. If it be *a servant* that disputes it, you will no doubt think it a great blessing to your family to rid it of so detestable a member, in that relation. And if it be *a child*, grown up to years that should be years of discretion, that sets himself against this reformation, (and it is not possible that any others should *oppose* you) though it is certain that wherever such a *son of Belial* be, he must be a great grief to your heart, you will be delivered from a great deal of distress which the sight of his wickedness must daily give you, by refusing him a place in your own family, which he would only disgrace and corrupt, and leaving him to practise those irregularities and scandals which always go along with such a presumptuous contempt of religion, any where else than under your own roof.

I can think of but one objection more, and that is, 6. "That you may not know *how to introduce* a practice which "you have so long neglected." But this is an objection so easily removed, that I hope your family will no longer con-

tinue in the neglect of so important a duty. I need only recommend your attendance on some family where that duty is performed; and be not ashamed to own that you prefer the approbation of your Creator to any thing else, and seek diligently for the one thing needful, quitting the world for its sake.

But I would by no means insist upon it, that divine worship should be introduced into your family in the particular manner I have recommended. Use your own judgment, and pursue your own inclination; so that it be but effectually and immediately done. You may perhaps think it convenient to call them together, and read over *this letter* to them; telling them at the conclusion, that you are in your conscience convinced there is reason in it which cannot be answered, and that therefore you are resolved to act agreeably to it. You may then proceed to read a portion of scripture, and to pray with them in such a manner as you may think most expedient. But in whatever manner it be done, you will remember, that it must be with reverence and solemnity, and with unfeigned fervor of devotion, as in the sight of the heart-searching God. And you will further remember, that when once introduced, it must be resolutely and constantly carried on; for to cast out this heavenly guest, will in some degree be more shameful, than not to admit it. But I hope, sweet experience of the pleasure of these duties will be instead of a thousand arguments, to engage your adherence to them. May God give you resolution *immediately* to make the attempt! and may he assist and accept you, and scatter down every desirable blessing of Providence and of grace, on you and yours! So that *this day*, (for I hope it will be introduced this very day) may become memorable in your lives, as a season from whence you may date a prosperity and a joy hitherto unknown, how happy soever you may have been in former years; For very imperfect, I am sure, must that domestic happiness be, in which domestic religion has no part.

How shall I congratulate myself, if in consequence of the representation and address I have now been making to you, I may be the blessed instrument in the divine hand of inspiring you with such a resolution! What an additional bond will then be added to our friendship, while God continues us together in life! Yea, what an everlasting bond of a nobler friendship, in a future state; where it will be, be-

fore the throne of God, my joy to have given such admonitions as these, and yours faithfully and obediently to have received them!

But if after all you will not be persuaded, but will hearken to the voice of cowardice, and sloth, and irreligion, in defiance of so many awakening and affecting reasons, you must answer it at large. If your children and servants grow up in the neglect of God, and pierce your heart with those sorrows, which such servants and especially such children, are like to occasion; if they raise profane and profligate families; if they prove the curse of their country, as well as the torment and ruin of those most intimately related to them; the guilt is in part yours, and (I repeat it again) you must answer it to God at the great day, that you have omitted the proper and appointed method of preventing such fatal evils. In the mean time, you must answer the omission to your own conscience: which probably has not been easy in former days, and in future days may be yet more unquiet. Yes, sir, the memory of this address may continue to *torment* you, if it cannot *reform* you: And if you do not forsake the house of God, as well as exclude God and his worship from your own house, you will meet with new wounds; for new exhortations and admonitions will arm reflection with new reproaches. And in this uncomfortable manner you will probably go on, till what has been the grief and shame of your life, become the affliction of your dying bed; nor dare I presume to assure you, that God will answer your last cries for pardon. The best you can expect under the consciousness of this guilt is, to pass trembling to your final doom: But whatever that doom be, you must acquit your minister who has given you this faithful warning; and this letter, transcribed as it were in the records of the divine Omniscience shall testify, that a matter of so great importance hath not been wholly neglected, hath not been coldly and slightly urged by, Dear sir, your affectionate friend,

And faithful servant in our common LORD,

P. DODDRIDGE.

Northampton, December 20, 1740.

AN EXTRAORDINARY NARRATIVE.

A man shall say, Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth.

THE turn of great numbers of the present age is in favor of scepticism and practical atheism. Indeed, the heart of man has in all ages been the same. In former times, when the world had gone off into gross idolatry, God selected one nation, amongst whom he might set up his name and worship, as a standard for the rest to repair to: for them he wrought great and numerous miracles, which impressed the nations round them with awe. At length he sent his Son in human nature. He also wrought great miracles in confirmation of his mission. Having finished the work on which he came, he ascended to Heaven, leaving behind him this solemn assurance, *Behold, I come quickly!*

The state of things between the first and second coming of Christ, is said to be as that of "a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch *." It should seem by this and other such representations, that, though Christ would not in every sense leave this world, yet there would be but few such sensible manifestations of his power and glory as were seen in the former dispensation. His servants should have great occasion to live by faith; and the world being furnished, not only with the writings of Moses and the Prophets, but of the Evangelists and Apostles, should witness fewer of his extraordinary interpositions.

The Gospel dispensation being distinguished by its spirituality, not only its promises, but threatenings, are principally of a spiritual nature. The Lord, instead of punishing those who neglect his word, as formerly, with war, famine, and disease, often lets them alone, and gives them up to blindness of mind and hardness of heart; which are

* Mark xiii. 34.

doubtless the most dreadful of all judgments, because they lead on to others of endless duration.

The effect of these things upon the ungodly, was foretold by Peter: "There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." If Peter had formed the most familiar acquaintance with modern infidels, he could not have drawn their likeness with greater exactness. These are the men who scoff at divine revelation, and walk after their own lusts; who treat future judgment as a jest, and, observing that human affairs move on in much the same manner as they always did, infer that the world will be eternal.

It is the business of Christians, amidst these trials, to hearken to the declaration of the inspired apostle, and to follow his counsel: "But the day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto, the coming of the day of God."

With respect to unbelievers and scoffers, if there were any hope of gaining, though it were but for a few moments, their serious attention, I would wish them to consider, Whether there be not evidences enough of a divine interposition, even in the present age, to silence their scoffings and repel their reasonings? I am persuaded, that if every signal interposition of Providence were faithfully recorded and properly authenticated, a large body of evidence would appear in favor of that solemn truth at the beginning of this paper, "Verily, there is a God that judgeth in the earth."

The following narrative was lately communicated to me by Mr. John Bignell, jun. He resides at Mr. Robert Bowyer's, Pall-mall; who also can testify the truth of it.

"In the year 1778, there died at Meonstoke, in Hampshire, a Mr. Thomas Wyatt, by trade a wheelwright. He had, through his own industry, accumulated a sufficiency to live the latter part of his days independent. Messrs. John and Francis Bignell being his nearest relations, he

made them his executors, and left them the greater part of his property. Having many distant relations, however, and being of a generous disposition, he bequeathed to each of them a trifling legacy. For this purpose, he had concealed a certain sum of money under the floor, at the bottom of a closet, specifying particulars in a letter which he had left written in Latin, directed to Mr. John Bignell. After the funeral, the above-mentioned money was searched for, but could not be found. Mr. Wyatt having only a servant-maid in the house with him, for some years before his decease, the executors concluded that she must be the person who had taken it; and accordingly accused her of having done so. She denied it in the most solemn manner, wishing that God might strike her dead if she had ever seen it. After being discharged, she went to a lodging in the same village. The executors still concluding that the money must have been taken away by her, procured a warrant and proper officers, in order to search her lodging. Upon their entering the house, she met them with the greatest cheerfulness, still declaring that she had never seen the money. They proceeded first to search the upper part of the house. After having gone through several rooms, she said, "Now we have been in all the rooms up stairs, we will go down;" but they perceived another door, which they soon found led to her apartment. As soon as they entered this room, they observed a box, which was locked. Upon demanding the key, she said she had lost it. In consequence of their threatening to break it open, however, she took the key out of her pocket, and unlocked the box herself; but immediately on its being opened, she was observed to take out something, and attempt to put it into her pocket. On stopping her hand, they found it to be a silver tooth-pick, which belonged to Mr. Wyatt; and searching further into the box, they discovered sheets, table-cloths, spoons, a pair of silver buckels, &c. all which she had taken from him. At the bottom of the box, they found the money in a smaller box, which Mr. Wyatt had particularly described. Finding herself thus detected, she fell down on the bed and expired immediately.

"N. B. Among other legacies which Mr. Wyatt left, he had bequeathed fifty pounds to his servant; and which

bequest was thus expressed: "To my true and faithful servant, Elizabeth Earwaker," &c.

"After her death there arose a dispute between two of her relations, concerning whose right it was to receive her legacy; in consequence of which, one of them went and hanged himself. J. BIGNELL, jun."

The foregoing narrative was not published at the time, for obvious reasons; but it is now communicated to the public, as a warning to hardened sinners, who dare to utter lies; and in order to confirm them, invoke that dreadful curse which hangs over their guilty heads.

A. FULLER.

FACTS RELATIVE TO THE STATE OF THE HEATHEN.

[From Ryan's History of the Effects of Religion on Mankind.]

THE savages of Brazil in South America devoured their captives; and in Congo parents sold their children, and husbands their wives, for toys and baubles. The Hottentots, though hospitable to strangers, and affectionate to each other, used to bury children alive, or exposed them to be devoured by beasts of prey; while they left superanuated parents in the middle of lonely huts, without comfort or assistance, to die of hunger, or be devoured by wild beasts. In New Spain they kept every 20th day holy, and sacrificed men; put children to death on the first appearance of green corn; did the same when it was one foot high; and repeated this barbarous practice when it was grown to the height of two feet. In the island of Formoso, priestesses prohibited all women to bring children into the world, until they passed the age of thirty-six; in consequence of which custom, infants were frequently murdered in the mother's womb. The inhabitants of the island looked on murder as a trifling offence, and this crime was compounded for between the murderer and the friends of the murdered, for a few skins, or other trifling articles. Dr. Robertson assures us, that over a great part of South America, they put to death aged parents, for the same reason that other savages do their children, from the difficulty of subsisting them. The people of Bagota offered human

victims to their deities; while the natives of Biafar worshipped the devil, and sacrificed children in honor of him. The inhabitants of Madagascar, who were addicted to astrology, distinguished between lucky and unlucky days, and put to death all children born on the latter; while in Camdu they prostituted their wives and daughters, in honour of their idol. The Giagas were taught by priests that their tutelar gods were the spirits of blood-thirsty heroes or princes, who required blood from their votaries, on account of the torments which they endured in the next world for want of it. This people imputed plague, disease, and every calamity, to the deities which they neglected, and hoped to avert their anger by hecatombs of victims. They ascribed the noise of winds, or the howling of wild beasts, to the thirst of the gods for blood; and butchered their fellow-creatures, to avoid the disasters with which they thought themselves threatened. The actions of this people were cruel, as might naturally be expected from the deformity of their religious system, and their ignorance of the true God. In consequence of these doctrines, their conjurors sacrificed men and children, and educated men to arms, for the purpose of providing plunder and captives, and preventing the extinction of the human race. They fed on their captives, nay, devoured their own children, for want of food, and young persons were killed every day, for the tables of grandees. One of their queens, from a savage policy, enacted a law, that they should pound their children alive in mortars, and besmear their bodies with the ointment, and bring up captives in their room. And this people, though extremely respectful to the memories of departed friends, yet had a total disregard for the sick, whom they suffered to languish without pity or assistance. When a king or great man died at Guonia, the inhabitants buried wine and food for his assistance: and his wives and slaves were slain to attend him. Besides this, one person offered a servant, another his wife, a third his son or daughter; and all these were put to death, and their bloody carcases were interred together, for the service of the king. At Casta women got themselves buried, and in other places burned alive with their deceased husbands. In New Spain the officers and domestics of a great man were buried with him; and two hundred were sacrificed for the purpose of serving a departed prince. The fifty wives of the king of

Java stabbed themselves in five days after his death, as a mark of affection; and when the prince of Marava died, in the beginning of the eighteenth century, his forty-seven wives flung themselves upon the pile on which his corpse was burned, and were consumed by the flames. In the kingdom of Benin they sacrificed several to the manes of a departed prince; and the inhabitants of the Grain-Coast, though a civilized and commercial people, used to burn widows alive, in the graves of their departed husbands. The widows of Bramins were obliged, by the laws, to burn themselves on the death of their husbands; those of other men did so of their own accord, when they had no children. Even the Brahmans, or Indian philosophers, required multitudes of women to burn themselves alive with the bodies of their deceased husbands. In some provinces of South America, a cazique, or chief, was interred with certain wives, favorites, and slaves, to administer to his pleasures, or attend him in the next world. The Japanese worshipped an image with three faces, representing the sun, moon, and elementary world; and were persuaded, that there existed different paradises, to one of which each god carried the votaries who adored him. This persuasion induced some to drown themselves, others to cut their throats, or fling themselves from precipices, to the emolument of priests, whose interest was solicited to admit their favorites into paradise. The Banians have an idol called Quiay-paragray, which is carried in solemn procession, in a triumphal chariot, attended by ninety priests dressed in yellow satin. Some devotees prostrate themselves on the ground, that his chariot wheels may run over them; while others throw themselves upon sharp iron spikes, fastened on purpose to the car, esteeming it an happiness to be mangled and wounded, in honor of their God. In Japan, Amida and Xaca, the two ancient deities of the Xinto sect, are supposed to have led lives of mortification and austerity; and, being weary of this life, to have dispatched themselves here, in order to be deified hereafter. This doctrine has a considerable influence on the conduct of the Japanese, who frequently imitate their example, and voluntarily embrace death, from discontent, or the ambition of being canonized. In Japan they have a sect called Icoxus, whose founder, though a vicious person, gained such a reputation of sanctity, that his superstitious admirers annually ce-

lebrated a festival in honor of him, and came to his temple in crowds early in the morning, from a persuasion that he who first entered it, was entitled to peculiar blessings. When the doors were opened, every person was so eager to be foremost, that several, in squeezing forward, were pressed to death in the crowd ; some were even so zealous, as to prostrate themselves in the entrance, that they might be trampled to death by the multitude. The East Indian Bramins have an idol called Ganga-Gramma, in honor of which pagodas are erected, and festivals celebrated. At particular seasons the idol is carried about in a chariot, and some devotees voluntarily undergo whipping ; while others endure pains shocking to relate. Two hooks are fixed to the skin of their backs, and by these they are lifted up into the air, where they act many apish tricks, though in exquisite torture. Others suffer a pack-thread to be drawn through their flesh in honor of Ganga ; and some are so infatuated with zeal, as to prostrate themselves before her chariot, in order to be run over. The Fakirs, or Indian monks, exercise the greatest austerities ; some have vowed to continue their whole lives in a standing posture, and have kept their vow ; others never lie down, but continue standing, supported only by a stick or a rope ; some mangle their bodies with knives or scourges, on pretence of conquering their passions, and triumphing over the world. At Malabar they imagined, that God resigned to Satan the charge of all worldly affairs, thinking the trouble too great for himself. They had an image of the devil which they worshipped, and celebrated a jubilee every twelfth year in honor of it. At this solemnity, the king first cut off his nose, ears, and lips, and after that hideous operation, closed the scene by cutting his throat in honor of the idol. The people of the two great cities of Bisnagar and Narsinga, had an idol which they worshipped and maintained by the gold, silver, and jewels, presented to its temple. They carried it in procession every year, and pilgrims and other devotees wished to be crushed to death by his chariot ; some stabbed themselves ; others tore their flesh in honor of the idol ; and women prostituted themselves to get money for his maintenance ! At Panama they had an idol called Dabaiba, to which they sacrificed slaves ; and the inhabitants of Tunia, near Panama, had another called Chiappen, who was their god of war. Before an engagement,

the votaries of this god sacrificed slaves and prisoners to his idol, and besmeared its body with the blood of victims. The inhabitants of Tibet adored a ruddy youth, called the Grand Lama, who ate, drank, and resided in a temple cross-legged, without speaking a word. The Grand Lama appoints the king his first deputy, and nominates several other deputies, and inferior Lamas, to the administration of the kingdom, it being beneath his dignity to be concerned about it. The government is a pretended theocracy; and all the dictates of the king are ascribed to the idol, who, doubtless, is but an instrument in the hands of the prince. The Grand Lama is purchased, when a child, from some peasant, and educated privately in the duties of his office. When grown old, and incapable of acting his part, he is dispatched, and another is substituted in his room, more fit for the employment. The Mexicans had an idol, called Quitzalcoult, which was worshipped by all persons concerned in traffic; and they exhibited a scene of cruelty that bore some resemblance to that practised at Tibet. Forty days before his feast, the merchants purchased a beautiful slave, who, during that time, represented the deity, and was obliged to put on an appearance of mirth, and to dance and rejoice, while devotees worshipped him. On the feast day, after adoring him for forty days, they sacrificed him, offered his heart to the moon, and then laid it before the idol. This idol was worshipped in a different manner at Cholula, where his devotees thought they pleased him, by fasting, and drawing blood from their tongues and ears; and sacrificed to him five boys and five girls, before they engaged in any martial expedition. The Canadians adored the devil; the people of Virginia and Florida the devil, and a multitude of idols; they sometimes sacrificed children to him, and when he complained of thirst, quenched it with human blood. The inhabitants of New Spain worshipped the sun and idols, offered them the hearts of men for sacrifices, and drowned boys and girls in a lake, to keep company with its idol. The South Americans generally worshipped the sun, moon and idols; and the devil in various shapes. In some places it was considered a mark of devotion to offer their daughters to be deflowered by the priests. In Paria and Guiana they sacrificed men to the devil and idols, and afterwards devour-

ed them. The Mexicans exhibited their deities in temples, under the figures of serpents, tygers, and other fierce and destructive animals, which inspired the mind with gloomy and terrible ideas. They sprinkled their altars with human blood; sacrificed in the temples every captive taken in war, and employed various other means to appease the vengeance of their angry deities.

[Some Reflections on the preceding Facts are intended for our next.]

AN ESSAY ON THE DIVINE AUTHORITY OF *THE NEW TESTAMENT*,

BY DAVID BOGUE.

We learn from a letter which precedes this Essay, that it has been written, with a view to being translated into French, and prefixed by way of Introduction to a large impression of the New Testament in that language, which the London Missionary Society has resolved to distribute in France. The Author's object is to furnish a compendious view of the various Evidences, both internal and external, which may be adduced in support of the Divine Authority of the New Testament; and to refute the most popular Objections which have been brought against it. This object, we are of opinion, he has accomplished with a considerable share of ability; and in a spirit of candor and moderation, highly becoming the advocate of Christianity. He does not profess to have discovered new arguments, or to have employed new modes of reasoning, on a subject which has already undergone so much able and elaborate discussion; but he is unquestionably entitled to the praise of patient investigation, judicious selection, and methodical arrangement; and he has also given to his performance, as great an appearance of novelty as could reasonably be expected.

Mr. Bogue has divided his work into short sections, each containing a distinct head of evidence; a mode attended with this advantage among others, that the propositions he endeavors to establish being independent in some measure of each other, a failure in one part of his reasoning does not greatly weaken any other, nor necessarily affect, in any ma-

terial degree, the general result of all his arguments. A few assumptions not perfectly warranted, and some reasonings of an inconclusive kind, might possibly be pointed out; but it is due to Mr. Bogue to say, that within the narrow compass of a pocket volume, he has comprised a greater variety of proofs in favor of Christianity, than has ever been brought to bear on the truth of any other facts, or perhaps than is even to be expected, except in the case of a divine revelation.

While, however, we cannot but cordially applaud the well tempered zeal and sound piety, which are generally displayed throughout this Essay, we should deem it a dereliction of our duty, were we to omit animadverting upon the Author's erroneous representation of the sentiments of the Apostles on the subject of Civil Government. In answering a supposed objection made to the Christian religion, as favorable to despotism, and inimical to civil liberty, he observes, (p. 208.) "But let us hear the New Testament speak for itself: and it speaks with plainness and fidelity, and yet with a delicacy suited to the age in which it was written, and to the jealousy of the governments which then existed. (See Rom. xiii. 1.) Civil Government, it says, is an ordinance of divine institution: this means, it is the will of God that men should not live as the beasts of the field, without controul; but that they should be formed into societies regulated by laws; and that these laws should be executed by magistrates appointed for the purpose. *What kind of government and what kind of rulers are designed*, the writer particularly specifies.—"They are not a terror to good works, but to the evil. Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil—They are God's ministers, attending continually upon this very thing;" i. e. their talents and their time are all employed in this great and good work. *Such is the government which the New Testament describes; and such are the governors to whom it enjoins subjection.*" And he proceeds to add, that whoever refuses to be subject *to such a government*, and to give high respect *to such rulers*, and to pay them tribute, resists an ordinance of God which is both reasonable and beneficial, and deservedly receives to himself condemnation.

But where, we would ask, does Mr. B. find those qualifying expressions, which furnish any ground for asserting, that it is only to "*such governments*" as "are not a terror to good works but to the evil," that Christians are enjoined subjection? We mean not indeed to deny, nay we are disposed strenuously to maintain, that in all cases God must be obeyed rather than man: and that whenever the commands, even of our lawful rulers, require us to act in opposition to the express will of God, we ought rather than comply, to endure any extremity of suffering. This reserve we are taught to make, not only by the words of the Apostles (Acts v. 29.), but by their example also, as well as that of the whole army of martyrs. We contend, however, that no other exception can be fairly deduced from the New Testament.

Had Mr. B. quoted the entire passage, he would have furnished his readers with prima facie evidence of the futility of his reasoning. Why has he not given the Apostle's words, instead of his own forced construction of them? Let us insert what he has omitted, and contrast it with his comment. (Rom. xiii. 1 and 2.) "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that *be*, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation." Again, (Tit. iii. 1.) "Put them in mind to be subject to principalities and powers, to obey magistrates;"—and to the same effect is St. Peter's injunction, in his first Epistle, (ii. 13.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." In these passages there are no exceptive clauses; no restrictions of the words to particular kinds of government, or to rulers of a certain character. When St. Paul so strongly commanded every soul to whom he wrote among the Romans, to be subject to the powers that *be*, no exception was made of the government then existing at Rome, or of the *then* reigning emperor. And yet, if the character either of the government, or of the person administering it, could be pleaded as an exemption from the obligation of this command, it might well be argued that the government of Rome under Nero was of that description. But, as

if to silence for ever such reasonings as those of Mr. B. it is even under the despotic government of Rome, it is even under Nero, one of the most cruel, unjust, and despotic of Rome's tyrants, that Christians are commanded, on pain of condemnation, to be subject unto the powers that be; and that, "not only for wrath, but also for conscience sake."

Could Mr. B. see no analogy between the case of subjects and that of servants, who are commanded to be subject to their masters "with all fear, not only to the good and gentle, but also to the froward?" (1 Pet. ii. 18.) The analogy, in our opinion, is so strong, as to remove every doubt on the subject, and, at the same time, to suggest the just qualifications and restrictions on this important point. It would, indeed, be foreign to our present purpose, and would also lead us into too wide a field, were we to attempt fully to lay down, explain, and apply the principles of civil government. But it may not be amiss for us, to give a brief general statement, of what we conceive to be the sound scriptural doctrine on this head; and we trust it will be found such as might have been expected from the genius and spirit of Christianity.

We do an injury to the dignified simplicity of Scripture Language, when we construe it with the accurate minuteness of Special Pleading. The Gospel was addressed to plain men, and it therefore uses popular language; and, provided its general meaning be clear, it is not careful to guard against captious objections, or subtle misconstructions. It lays down general principles and weighty truths in plain, broad, and intelligible terms; so that he who runs may read: but having done this, it often leaves these general principles and weighty truths, though at the risk of being explained away, or distorted from their just direction, to the sound discretion, or rather the honest simplicity, of the reader. It is his part to supply the requisite qualifications, or to pursue the pregnant generalities of Scripture into all their practical ramifications.

To apply this to our present subject. There was reason to fear from several causes, that persons converted to Christianity might consider themselves as absolved, by becoming Christians, from their obligation to obey the laws of the civil community to which they belonged. To silence all such suppositions, St. Paul reminds the Roman Christians,

that civil government is the ordinance of God, established by Divine Providence, and sanctioned by its manifest utility, and by the clearly beneficial effects of which the Divine Framer of all things had rendered it productive to society; that the direct object and tendency of this ordinance of God, civil government, are the promotion of "good works," "and the avenging of the evil;" and that therefore rulers, they who execute this civil government, are to be obeyed, not merely from considerations of temporal interest, but from a regard to the Divine Authority.

Yet all this, let it be observed, is general language; and they who should hence infer, that ingenuity can conceive no case in which it would be lawful for Christians to resist their governors, would reason erroneously on the one hand; while they who, with Mr. Bogue, conclude that it is only to governments eminently just and beneficial, that this subjection is due, reason far more erroneously, as well as dangerously, on the other. For the injunction is to be illustrated by the general spirit of Christianity. Her votaries were to be meek, peaceable, sober-minded, humble, contented, patient, full of self-denial, full of love, considering themselves strangers and pilgrims on earth, and remembering that the fashion of this world passeth away.—Now, it is obvious, that men of this character would be disposed to be quiet, orderly, submissive subjects, under almost any government. Thankful that in such a world as this, any restraints were imposed on the unruly passions of men; that by the strong arm of the Law, protection was administered to the weak and the defenceless; and accounting themselves happy if they were exempted from any great solicitude for their own and their families' safety; they would not be eager to obtain political power, nor to correct political grievances; they would not be forward to join political parties; and we may venture to assert, looking back on all the instances of revolutions recorded in history, that there are scarcely any wherein they would have been disposed to take the smallest share; scarcely any wherein, with the exception above-mentioned of obeying God rather than man, they would have been inclined to resist the arbitrary mandates of the despot who ruled over them.

But still human ingenuity may devise a case, which will form an exception to this general rule. "Extreme cases,"

as was well observed by the practical wisdom of Mr. Burke, "teach their own lessons;" and when, in order to include them, we strain those principles of ordinary and general use, which apply plainly and directly to nearly all possible cases, and which, by their general spirit and genius, furnish a sufficient guide for our conduct, even in the painful and dreadful extremity which may be justly exempted from their literal application; when we do this, we commit a violence on the dictates of sound sense and just reasoning, and render principles which, rationally understood, would tend to the general happiness, the means and instruments of faction and anarchy, of discontent and misery.

To apply to the case of submission to civil government, the parallel instance of the obedience of servants to their masters—It could not well be maintained, that there was no possible case wherein servants would not be bound to obey their master's injunctions; yet it is still more clear, that they were not to consider themselves as obliged to obey such commands only as were just and reasonable;—they were, on the contrary, to be "subject, with all fear, not only to such masters as were good and gentle, but also to the froward."

After having said thus much, it may perhaps be expedient to guard against one possible misconstruction of our doctrine, by observing, that where the established constitution of a country has invested any of its inhabitants with any share of political power, they are bound to consider themselves as entrusted with it, in the order of Providence, for the public good; and they are not at liberty to abuse it, or give it up. But here also, the genius and temper of Christianity will be manifest in the language and conduct of a true Christian. When he finds himself compelled to take part in any political struggle, he will not be clamorous, contentious, and violent; but moderate, sober-minded, and peaceable. He will inspect himself, as well as his governors; and, in short, will be ever disposed, according to the Apostle's injunction, "to follow peace always by all means."

We are conscious that much more ought to have been said, in order to do full justice to this important and abused subject; but for the present it may suffice, to have rescued the Holy Scriptures from the false gloss of Mr. B.; and we dwell on it with the greater earnestness, because we are really sorry to see any of the pages of a book, in which there are so

many things to commend, defaced by opinions so dangerous and unwarranted; unwarranted, in as much as they receive no countenance from the Bible; and dangerous, as tending to relax the sinews of lawful restraint, and to introduce a spirit of insubordination and anarchy.

Perhaps Mr. B, may have been betrayed into this misconstruction of St. Paul's doctrine, by an unwarrantable extension of the principle of becoming all things to all men. However that may be, he has undoubtedly given to the Apostle's words a meaning, which they were not intended to convey. If he can really deduce from the passage in question, the view he has taken of the subject, we shall regard it as a striking example of the force of prejudice over a judgment, in many other respects sound and enlightened.

It may, perhaps, be thought by some, that such sentiments will tend to conciliate the Jacobins of France, as well as those of England, by removing one of their main objections to the Holy Scriptures. We more than doubt the fact, but even if its truth were less dubious than it is, it will scarcely serve to justify, especially on such an occasion, that flexile complaisance which would please at the expence of truth. The objections of these unhappy men to Christianity have a much deeper root. They originate in the depravity of their hearts; and being fostered by pride and sensuality, are at length matured into an inveterate and determined hostility, (an hostility which nothing but divine grace can conquer,) as well to the humiliating nature of the doctrines of Christianity, as to the unexampled purity of her precepts.

With earnest wishes for the success of Mr. B's able and benevolent labors, we should rejoice, if, by any thing we have said, he should be induced to reconsider the topic to which we have felt ourselves compelled to advert, and to correct the errors on which we have been commenting, previously to the publication of the work in French.

Mr. B. quotes (p. 215.) Matt. xviii. 15 to 17, as containing the particular mode of ecclesiastical government prescribed by Christ himself; but that passage appears to us to leave the matter perfectly undecided, and to give a preference to no form of Church government whatever. We apprehend that Mr. B. wishes to have it understood, that it may be inferred from our Saviour's words, that the independent mode of Church government was that prescribed by

Christ. We will only remark, that, if it were, it will be for him to explain the causes of the early and uniform deviation of the Christian Church from the institutions of its founder.

The style of this performance is sufficiently clear and perspicuous; but it appears from the form of many of the sentences, to have been composed with a view to the French dress, which we are told it is to assume; and probably to this cause may be attributed its frequent stiffness and inelegance. This, however, is a defect of inferior importance; nor is it mentioned with a view to detract from the very great intrinsic merits of the publication. It is certainly, upon the whole, very admirably calculated to remove the existing prejudices against Christianity from the minds of sceptics, not only in this country, but in that for which it is more particularly designed. As a proof of the justice of our commendations, we insert the following extract, which will afford the reader a very fair specimen of the author's style and manner of reasoning.

Upon the Prophecies concerning Christ, he thus speaks:—

"Let those who assert predictions to be fortunate conjectures, stop for a moment and seriously consider the prophecies of the Old Testament (the first volume of this book, and of equal authority, as may be afterwards shewn) concerning the Messiah. Perhaps there may be an hundred passages or more, each containing somewhat distinct and peculiar in the description of his character: a character in which are many things, very remarkable, some apparently contradictory; see particularly Isaiah liii. They were recorded by different men, in different countries, and in different ages; and the last, some centuries before his appearance. Christians say that all these predictions relate to Jesus Christ. The matter is capable of accurate examination. History sacred and profane furnishes us with a number of persons, heroes, warriors, statesmen, kings, sages and philosophers. Apply the prophecies to any of them you please. Take Judas, or Peter, or John, or Herod; or go to profane history: take Alexander or Cæsar; or if you think it will answer better, take Confucius, Socrates, or Marcus Antonius. Apply to them the prophecies of the Old Testament. If one particular suits, a second does not: a third renders it evident that not one of them is the man designed. Apply them to Christ; apply all the hundred or more; an astonishing correspondence

appears: every one fits him: there is not a single prediction which is discordant. He that will call this, chance; and ascribe the agreement merely to fortuitous circumstances, is not fit to be argued with: and must not say that Christians alone are *credulous*.

There is a circumstance peculiarly striking, which we should not pass over; namely, that the predictions concerning Christ are all in the keeping of his enemies. Had the disciples of Jesus been the sole guardians of the sacred books, it might have been said, that they altered them to make the prophecy accord with the event. But the Jews are the keepers, the jealous keepers of the ancient prophets; and their hatred to Christ and his cause is at least as strong as their veneration for the prophets of their nation. Ask them for the book; they will give it you, and curse Jesus of Nazareth. But read it, and you will find a perfect agreement between the prediction and the event, in the character of Christ; and that it is not without sufficient reason we believe that Jesus is the true Messiah promised of old." (p. 161—163.)

We forbear giving any further extracts from this valuable work, though we could have selected many passages, in which the truth of Christianity is placed in a very convincing light; but we subjoin the Table of Contents, that our Readers may have the whole of the Author's plan before them at one view:—

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THE OTAHEITAN YOUTH.

ON Monday, May 17th, died, in about the 17th year of his age, Joseph Hodges, the Otaheitan, who has been in England nearly two years. This youth waited on one of the Missionaries at Otaheite; and when they left that island, he accompanied them to Port Jackson, and was baptized by the name of Joseph Hodges. Few boys equalled him in natural abilities; a proof of which will appear from his having learned the English, the Moorish, and Dutch languages with such facility, as to be able to converse in them in less than a twelvemonth.

On his arrival in England with Mr. Hodges, who had paid great attention to his learning while with him, the Missionary Society placed him under the care of the Rev. W. F. Platt, from whom we have received the following account:

My Dear Brother, *May* 18*th*, 1802.

At your request, I send the particulars respecting my dear Joseph.—Nothing remarkable appeared, until within a short

time previous to his taking to his bed, from which any thing could be gathered, so as to make me conclude that his mind was impressed with a sense of divine things. His attachment to the House of God—making a conscience of private prayer—and his anxiety to learn the Assembly's Catechism, which he got through four times, with the proofs; the advantage of which appeared conspicuous in his last illness, from the pleasure he felt in repeating a number of texts out of it suitable to his situation:—these circumstances often raised a hope that, sooner or later, the seed sown would spring up to the glory of God, and the good of his countrymen. In the last respect, He that hath a right to do what he will with his own, hath seen fit to disappoint that hope: but in the former, I conceive the following particulars will sufficiently prove that it was not in vain.

One circumstance I must mention, in order to shew the power which the word of God had upon his conscience, before I state what dropped from his lips on his death-bed. He was naturally of a very irritable temper, and rather implacable. A few months since, he had some words with one of the family: and carried his resentment so far, that he would not speak to the party for three or four days, notwithstanding all the reasoning employed upon the impropriety of his conduct, and the displeasure that was shewn him in consequence thereof. One morning, the chapter read in family-worship referred particularly to forgiveness of injuries; after which an opportunity was taken to explain to him the nature and awful tendency of his disposition and temper; which so affected him, that he fell upon the neck of his reprover, entreating him, with many tears, to forgive him.

From the first of his illness, he spoke much about Jesus Christ. About a week before he took to his bed, he was asked by a friend if he thought he should die, and if he were afraid to die. He said, he was not afraid: he believed he should go to heaven; but he would rather live, to go to tell his countrymen about Jesus Christ, and make them love him. He was asked what he would say to them. He replied, he would tell them Jesus Christ was God, and came into the world to save sinners; that the Bible told him so; that it was God's book, and that he felt the Bible was true.

On Saturday morning, May 8th, when asked how he did, he answered, "God has given me little more strength, but

it is but little; but God's will be done. If I die, I hope I shall go to heaven; if I live, I hope I shall love Jesus. O God, give me strength to praise thee! O God, give me faith in Jesus Christ's salvation! God has been very good to me, to bring me to England—to let me know Jesus Christ came into the world to save sinners. Thy mercy, O God, endureth forever."

Being exhorted to pray to him, he replied with great earnestness, "I do pray to him to forgive me my sins—O Jesus, Jesus, take me to heaven! O how I love Jesus—I long to be in heaven with Jesus Christ—O give me more strength to go to heaven—I want to pray to Jesus again, but I want more strength—I will praise God for ever and ever, for his loving-kindness to me. Greatly to be praised art thou, O God—O Jesus Christ, forgive, forgive me my sins—Heaven is the best place—O how I long to be there with Jesus Christ—no place like heaven."

He was very desirous of prayer—"O, I wish father would come; I wish school was done, then father would pray with me," was his cry for some time. As soon as possible, I went up stairs; and having asked him what I should pray to God to do for him? he replied, "that he would forgive him, and take him to heaven." His soul was much affected during the whole time of prayer—he seemed much refreshed. After prayer, I asked him whether he would not rather live, and go to his own country? (as his countrymen were much upon his mind) or die and go to heaven? He said, with his hands and eyes lifted up to God, "If God kill me, let him kill me; if he let me live, let him let me live; I no care, God do as he pleases: I am willing which he pleases. If I live, I should like to go to my country, and teach them Jesus Christ came into the world to save sinners;" on which the tears trickled down his cheeks in abundance. His language, and particularly his manner, made such an impression, that it will never be forgotten by those present.

In the course of the evening he said to the servant, (who hath lately been made acquainted with divine things,) "What are all the fine things of this life to Jesus! O what a good thing to know Jesus Christ! I will not part with him, not for all the fine clothes in the world (dress was his great foible before.) O Jesus, let thy Holy Spirit come down, and rest upon me! O what a good thing I did not die when I was at Otaheite,

for then I did not know Jesus Christ." Some of his young friends coming into the room to wish him a good night, he asked them if they knew Jesus Christ; for, said he, "if you do not know him, you will not have happiness. O pray to Jesus Christ for me, and I will pray for you. O pray Jesus, sprinkle thy pardon-blood on them and me." One of them said, Father has been praying for you again down stairs. He replied, "It is a good thing I have such a Father." He again earnestly entreated them to love Jesus, and to pray to him.

He had a very restless night; was in great agony with pain; and in the morning he cried out for prayer; after which, he most affectionately said, "God bless you." Enquiring when the Missionary Meeting would be, and being told it would be on Wednesday, he said, "I wish I was well, then I would go and praise God too—Nothing so sweet as to praise Jesus in his house!" Seeing him very faint, he was desired to take some refreshment; which he refused, saying, "I want better refreshment than you can give me—I want Jesus Christ." To one of the family he said, "I think you love Jesus Christ a little; but you do not know him—I know him now." In the afternoon, an Oteheitan who came in the last ship that arrived, called to see him, with a Mr: Andrews, the person with whom the two lived who died within six weeks of each other, who has shewn a most tender regard to them all, particularly to Joseph; and having been at Otaheite, he understands a little of their language. The Otaheitan expressed great concern at seeing him so ill, and said he was afraid he would die; to which he replied, "I am not afraid—I shall go to heaven." Oreo, his countryman, brought him some red feathers, and the skins of several birds, to offer to the Etoa, and said if he would do so, he would be better; at which he shook his head, and said, Etoa was no God; he did not want such things as these now—he had got JesusChrist—he had saved him, and he should go to heaven; which made the other very angry. After he was gone, he seemed very uneasy, as if anxious for life, which was noticed; and being told he did not want to go to heaven now,—"Yes, yes," said he, "I do; but I should wish to live, to convince that *stupid fellow* there is a Jesus." At bed-time, he was very earnest with his school-fellows to love Jesus, to pray to him to bless them; "Sprinkle thy pardon-blood,"

said he, "on them, on me, and on all in the room." Being asked what would become of him, if he should die that night, he replied with a sweet smile, "If I die, I shall go to heaven; and if I live, I shall go to my country, and tell all them about Jesus Christ; tell them what Jesus has done for me." On coming out of a very strong convulsion fit, and seeing a person look very pale, and standing rather at a distance, he said, "You afraid of me; what need you afraid of for me? I am going to heaven—no fear this."

His pain was so great all day on Monday, that he spoke but little, except repeating some verses of a hymn: his moans were very distressing to hear. On Tuesday he seemed a little better. A kind friend of his, and one he was very much attached to, said, 'You may get better, and go to your own country.' He replied, "I no care for myself; if I die I go to heaven; but my poor *father!* (meaning his natural father) I go to heaven, *father* go to *hell!* O how *shocking!*" and the tears ran down his face—"but I go tell father about Jesus Christ; I go heaven, father go heaven. O how happy!" his friend said; 'But there are missionaries there, and God may make them useful to your father:' he said, "I afraid not; my countrymen will not believe them—that the worse. I tell father I know Jesus Christ, he the only true God, Otaheitan Etoa no God—I tell him great many things, make him know—O my poor dear father." He was asked if a person, who had been to see him several times, had ever prayed with him: he said, "O no—they say I go to heaven (meaning themselves)—I fear not—all day no prayer—no talk about Jesus Christ—no praise him—but I do not know; they may pray at night—I fear they not go to heaven. If I should ever go to God's house again, the people will think I mad, I shall cry so, I know—O I love his house, praise God—shall love it more now—I want to see father to pray for me; nobody pray for me but father.*" 'Yes,' said his friend, 'I pray for you,' "O thank you, thank you." In the evening his pain increased, and he grew worse, and continued very ill, excepting at short intervals, when he was always engaged in prayer, and prayed much for his country, and particularly for his own father. On Sunday last his cough left him in the evening, his breathing became difficult, and he never spoke more, but continued

* Meaning Mr. Platt.

till half-past twelve o'clock on Monday morning, when his soul, without a struggle, took its flight to that place where he longed to be, and about which he often spoke so sweetly.

Thus departed this dear youth, whose talents were as conspicuous as his temper was amiable and engaging. In writing, he made considerable progress; in arithmetic, he got as far as the Rule of Three:—he also went through Ash's Grammar. The progress he made in religious knowledge, and in christian experience, has been already noticed, and affords great encouragement to Parents, Tutors, and even Missionaries, to persevere in the use of the means of instruction. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper; whether this or that."

Joseph was buried in Bunhill Fields. Mr. M. Wilks spoke over the grave; and several other friends and ministers attended his funeral.

Religious Intelligence.

A SHORT NARRATIVE

OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,

In the State of Kentucky, and the adjacent settlements in the State of Tennessee, from May 1797, until September 1800.

In January 1797, I took the charge of three congregations, *viz.* Red river, Muddy river, and Gasper river. An universal deadness and stupidity prevailed in these congregations till the May following, when the Lord visited Gasper river congregation with an out-pouring of his Spirit. A very considerable number, both of men and women, were awakened to a deep and solemn sense of their sin and danger. During the course of the summer, about eight or nine persons (I humbly hope) were savingly brought to Christ; two of whom were aged persons. During the winter, a general declension seemed to take place; coldness and deadness overspread the congregation: this struck a general alarm to all praying Christians. The people of God were painfully exercised about the perishing state of sinners, and sorely distressed under the gloomy appearance of the Spirit's withdrawing, and the

work of God ceasing. Particular times were set apart for prayer, and the last Saturday in each month was set apart as a day of fasting and prayer to God for the church of Christ. No comfortable appearance of the revival of the Lord's work took place until the fourth Sabbath in July, 1798, when the Sacrament of the Lord's Supper was administered. This was indeed a very solemn time throughout; but especially on Monday, the Lord poured out his Spirit in a very remarkable manner, to the awakening of a great number of persons; very few families could be found in the congregation, where less or more were not deeply and solemnly impressed. Again, at Muddy river Sacrament, on the first Sabbath of September, a very general awakening took place. During this time, a goodly number, I hope, were savingly brought to Christ, who still appear to walk agreeably to their profession. This blessed work seemed to overspread the country with the greatest rapidity. In Red river congregation and the Clay-lick, (a neighboring vacancy, where I preached a week-day once in three weeks) great numbers were solemnly awakened; in almost every house, and in every company through these congregations, the whole conversation was about the state of their souls.

[To be continued.]

EXTRACTS FROM THE MINUTES OF THE SYNOD OF PITTSBURGH,

SO FAR AS THEY RESPECT MISSIONARY BUSINESS.

THE *Synod of Pittsburgh*, at their first annual meeting, in Pittsburgh, on the last Wednesday of September, 1802, appointed the Rev. Messrs. Thomas Hughs, Elisha M'Curdy, Joseph Badger, and James Edgar, Elder, a committee to digest a plan for the transaction of Missionary Business: whose Report, with amendments, was adopted as follows:

I. The Synod of Pittsburgh shall be styled "THE WESTERN MISSIONARY SOCIETY."

II. The object of the *Missionary Society* is, to diffuse the knowledge of the Gospel, among the inhabitants of the new settlements, the Indian tribes, and, if need be, among some of the interior inhabitants, where they are not able to support the Gospel.

III. The Society shall annually appoint a Board of Trust, consisting of seven members, a majority of whom shall be a quorum, whose duty it shall be to transact all Missionary business which may occur, necessary to be done between the annual meetings of the Society; which Board shall meet quarterly.

IV. It is required of the Trustees, that they employ no characters as Missionaries, except those who give credible evidence of being the subjects of special grace, and of that Christian zeal, wisdom, information, and experience in ministerial labors; able to do the work of Evangelists, in the most self-denying circumstances.

V. The Board of Trust shall have authority, to draw money from the Treasury, to pay Missionaries whom they have appointed. It is expected also, that the Board of Trust will give direction to the Missionaries how long they shall be out, and where their field of mission shall be.

VI. The Board of Trust are required to lay before the Society, at their annual meetings, in fair records, all their proceedings, together with the Journals of the Missionaries; and, if it can be, have the Missionaries to attend.

VII. That the Society engage a suitable person annually, to preach a Missionary Sermon, on the Thursday next after the opening of the Synod; at which a collection shall be made for the support of Missionaries.

The Rev. Messrs. James Hughs and William Swan, having been appointed a committee to examine the accounts of the Treasurer of the Commission of the Synod of Virginia;* reported, that the accounts of the Treasurer appear to be regularly and fairly kept; that the amount of the contributions received into the fund, is - - *Dolls.* 1000 94

Of the Expenditures, - - - 534 40

Balance in the hand of the Treasurer, *Dolls.* 466 54

The Commission of the Synod of Virginia, to whom the superintendance of Missionary business, has for a number of years past been committed, handed in their statement, which is as follows:

* At the first meeting of the Synod of Pittsburgh, the Commission of the Synod of Virginia, to whom the management of the Missionary business, on this side of the Alleghany, had heretofore been entrusted, came forward, and freely resigned their office; and the Treasurer accounted to the Synod, in order that the business might be assumed by that body, and transacted in a more regular way.

Within the last year, the Commission of Synod have appointed six Missionaries, viz.

Mr. *Robert Patterson* was appointed to itinerate through the settlements near to Lake Erie, for six Sabbaths, beginning the fourth Sabbath in November.

The Rev. Messrs. *Marquis* and *Brice* were appointed to itinerate six Sabbaths each, through the settlements in the N. W. Territory.

The Rev. Messrs. *Joseph Patterson* and *J. M'Millan*, were appointed to itinerate four Sabbaths each, through the settlements near to Lake Erie.

The Rev. *Joseph Patterson* was appointed to go, last summer, to the Shawanese Indians; to set out about the first of May, and continue five months.

Mr. *Alexander Cooke*, (a licentiate, under the care of Ohio Presbytery), was appointed to spend five months at Sandusky, to instruct the Indians in the knowledge of the Gospel of Christ.

Mr. *Alexander Mathews* was also appointed, to go to the Shawanese Indians, to instruct them in agriculture, and the first principles of religion; to continue six months.

The Missionaries have all fulfilled their appointments, except Messrs. *Patterson* and *Cooke*, who, though they went to the places to which they were directed, did not meet with that friendly reception, which they expected from the Indians; and returned in about two months.

Mr. *John M'Pherrin* was, at this meeting, appointed a Missionary for one month, to commence on the third Sabbath of October, 1802—his field of mission to be in the New-Connecticut Reserve.

The following letter from the Danish Tract Society, addressed, "To the Directors of the Religious Tract Society" in London, places in a striking point of view, the utility of propagating truth, by the distribution of cheap tracts on religious subjects. It is with pleasure we learn, that there will soon be published No. 1. of "*Periodical Accounts of the London Religious Tract Society;* containing an Account of the Rise, Progress, and Present State of the Society; together with Authentic Instances of the Usefulness of this Mode of Disseminating Divine Truth; and Co[illegible]ies of Foreign Correspondence, which will be found to be peculiarly interesting to the Friends of Pure Religion."

Haarslew, near Boguese, in Fuhnen, Sept. 30. 1802.

Reverend and dearly beloved Brethren,

YOUR address to the Religious Public in Germany, has been transmitted to us by our dear brother Steinkopff; and

we have been informed thereby of the plan of your Society, and the aim of your exertions, namely, the spreading of edifying publications among the common people; and you justly consider this as the easiest, cheapest, most efficacious, and most universally applicable means, to benefit mankind: you wish, therefore, not only to stimulate others by your example, in order to produce similar institutions in other countries, but you express also a desire to establish a correspondence, by means of which you might receive intelligence concerning greater or smaller endeavors of a similar nature in foreign countries, which may have been produced by the Spirit of God. Now, although what we have hitherto done in this matter is of very little consideration, compared with what you have effected; yet we feel ourselves stirred up anew by your zeal and activity, not to remain entirely behind hand in whatever we, on our part, are able to effect, through the grace of our Lord, for his honor and for the salvation of our fellow-men.

It is well known to the Directors of the London Missionary Society, with whom we hold an agreeable correspondence, that our small society arose about three years ago, and since that time has continually increased, so that now the number of the members is about forty, who are dispersed throughout Denmark and Norway. The design of our union from the beginning was, to promote the spreading of the gospel and true Christianity. The most successful means for promoting this end, has hitherto been likewise with us the dispersing of edifying tracts. We are the more persuaded, that we thereby render an essential service to the public, since, for a long time past, scarcely any writings for edification, on truly evangelical principles, have made their appearance; on the contrary, a variety of neological and antichristian principles have been spread abroad, by various books and pamphlets. We must confess, that we have found more approbation, and a larger sale for these our small tracts, than we could expect; and this encourages us to proceed in the same way. Besides our Evangelical Magazine, a periodical publication which appears once a quarter, we have printed six or seven small pieces; and we are about to publish more. In the beginning, we printed only 500 copies; but since, by the increase of our society, more ways having been found for dispersing such writings, we have enlarged the editions to 2000, and even 5000 copies;

and yet some of them have been reprinted. These small tracts are partly originals, partly translations. For instance, we have lately translated into the Danish an excellent small tract, entitled, "A Collection of Scripture Texts, with short Annotations, for attentive children;" of which we printed 5000 copies, which are so eagerly sought after, that in a few months time, none will be left. Such tracts are now dispersed in many, and even distant parts of the country, through the members of our society and their acquaintances: and there are no doubt, in various parts, especially in the country, many who esteem the word of God, and like to read something for edification, if they only knew how to obtain it. As we believe that we can be of the most service to the common people, we take particular pains, in all our publications, to declare the truths of salvation with as much simplicity, clearness and affection, as possible, and to represent these truths in a variety of ways; sometimes in narrations, sometimes in dialogues, and so on. We likewise endeavor to accommodate ourselves as much as possible to the taste of the people, and of the times, as far as that taste is harmless:—Thus, as it is the fashion to publish a variety of tracts under the title of New Year's Gift's, we published last year, a small pamphlet, with the title "A New Year's Gift for Christians."

We have likewise observed, that publications, containing short meditations and prayers for every day in the week, or in the year, suit the taste of the people: and as, in the present day, the Spirit of God seems to aim at bringing the true lovers of Christ among all parties nearer together, to unite their hearts by the bonds of brotherly love, and to pull down the wall of partition, which was raised by particular opinions, and modes of expression in matters of inferior moment, we therefore endeavor to avoid, in our writings, all those opinions and modes of expression which are peculiar to this or the other party of Christians, and to speak plain Bible language; seeking to gain followers, not for men, but for our Saviour, and desiring to be one spirit and one soul with all true followers of Christ in all denominations. For the rest, we study brevity in all our writings, and make a point of it, that no publication intended for the common people, exceed two, or, at most, three sheets; and that it be given to them either gratis, or at a very small price. On these principles our writings are conducted; and

all of them are first examined by some brethren, appointed for that purpose, previously to their being printed. You may learn, from a letter of our brother F. C. Boessen, to the English Missionary Society, the particulars of our labors; he will send, at the same time, a copy of each tract to this society. We have already translated an historical account of the English Tract Society, out of a recent publication, and were going to insert it into our Magazine before we received your letter. This translation is similar, in its contents, to what you have written to us. We have no doubt but this narrative will excite attention, and stir up many a friend of evangelical truth to support such institutions. But, in regard to a public invitation to join our society, some of our members are of opinion, that it is, as yet, premature. However, the members of our society both contribute themselves and make collections among their friends; and, since the design of our society has been made known in our Evangelical Magazine, the contributions from strangers have so increased that we have thereby been enabled to afford a large number of tracts either gratis, or at a very low price. If, as we trust, our sphere of action should be enlarged, and the general opinion of the public should become still more favorable to our cause, we might then follow your example in a public invitation to join our society. O that, through the grace of the Lord, the servants of the gospel might succeed, by their united endeavors, to stem the rushing torrent of infidelity! Continue, dear brethren, to remember us in love as your fellow-laborers in the work of the Lord; and, as we are treading the same path, be pleased to communicate to us, from time to time, the knowledge you may derive from your experience, for our advantage. If you should meet with any publication which the Lord seems to bless in a remarkable manner, we shall thank you to send it to us, in order, that we may translate it into our language, and thereby render the blessing more general; and we shall gladly return the favor. Thus let each of us faithfully apply the talents entrusted to us for the building up the kingdom of God, and we can assuredly rely on the approbation and powerful support of our good Lord.

We all commend ourselves to your kind remembrance and brotherly intercession. In the name of the Society for the Propagation of the Gospel, signed by their unworthy brother.

B. Balslew.